Jaba country is an extension of the Kachichere Plateau of Zangon Katab, Kagoro, Moroa and Jema'a Districts, described by Temple as undulating, becoming rugged to the south with thick belts of kurmi in the north. It is watered on the north by the headwaters of the Gurara River, and there are innumerable streams throughout the district which become considerable torrents in the wet season. The soil on the lower level is a rich loam and marshy. 133

The fragmentary traditions ascribed to Jaba suggest an origin in the north, and the gist of Lungu tradition, collected by Hyne (1916) and summarized by Mathews, seems to be that at the time of Moslem expansion in this area (*c.* 1840) eastern Kachia District was the main centre of Jaba settlement, the implication being that the region now designated Jaba Independent (Kwoi) District was occupied only thereafter, under Moslem pressure, by Jaba resisting the Moslem advance (see also below). 173

Economy

Jaba are outstanding as growers of ginger which seems to have been grown in the area at the time of the first reported contact with Europeans, early in this century. Normally their crop—which is of a species not widely valued and not cured in a manner generally acceptable to world-market consumers—is disposed of locally to Hausa and Kanuri traders, who retail it chiefly at the great Kano and Yerwa (Maiduguri) markets. Administration has attempted to " improve " the local product with an eye to the European market, and to introduce the crop among the neighbouring tribes (Kadara, Kaje, Ikulu and others), while at the same time improving market facilities. It is probably too early to estimate the value of these efforts, however. 249 ●

Otherwise, available details suggest that the economy of Jaba does not differ markedly from that of, say, Katab proper, though Jaba of Kachia are in some respects more conservative. The Jaba of Kwoi are more progressive than the Kagoro, although less favourably situated, particularly as regards rail and motor road. Differences of population density (cf. 19 in Kachia with 79 in Jaba Independent District) and in the political situation are at once symptomatic and the cause of the difference in attitudes. 433

As already noted, Jaba of Kwoi were committed to resistance against the Fulani Emirs, while Jaba of Kachia value peace more highly, and the *status quo* which, at peace, they were paradoxically able to preserve under Moslem rule. Endemic warfare, as Cole points out, must have led to the prudent scattering of family holdings in land (cf. Kagoro), in Jaba Independent District, which did not happen in Kachia. The result has been that, as Cole says, the Jaba Kwoi are " a poverty stricken people " compared with Kachia, " who can run to only one wife apiece as a normal rule whereas they [the Kachia Jaba] can run to four or five—even ten on occasions."[134] The Jaba Kwoi youths are " an irresponsible lot " in the eyes of Kachia Jaba, " who go running off to the mines to make money and do not look after their lands properly," while their own youths stay at home and become good farmers on the family land. 648 511

Dress

In dress women generally conform to Katab norms, but Meek indicates that in Kwoi Town women had taken to wearing cloth garments. Tremearne states that Jaba males commonly wore loincloths, rather than skins (cf. Kagoro), even at the outset of contact, though there is an indication that skin was worn on ritual occasions. In facial markings, as in housing, Jaba follow Katab patterns. 291

[134] Whether the exaggeration is Cole's or Jaba informants' is not clear; the only available clearly relevant figures (Barnicot, 1935) show 114 adult males, 123 adult females at Kwaturu in Kachia.